

Church-Pageantry

DISPLAY'D:

Theology vol 57. O R,

Organ = Worship,

Arraign'd and Condemn'd,

As inconsistent with the Revelation and Worship of
the Gospel, the Sentiments of the Ancient Fathers,
the Church of *England*, and several Eminent Di-
vines, both *Protestants* and *Papists*.

"That it may please Thee to bring into the Way of Truth all
such as have Erred, and are Deceived.

We beseech Thee to hear us good Lord. Amen!

The best Musical Instrument for God's Praise is an upright Heart. Bi-
shop *Cowper's Works* Printed at *London*, 1621. Page 371.

By *Eugenius Junior* —
In ANSWER to a Letter about ORGANS. K

*Nitimus in vetitum semper cupimusque negata.
Is any Merry? Let him sing Psalms.*

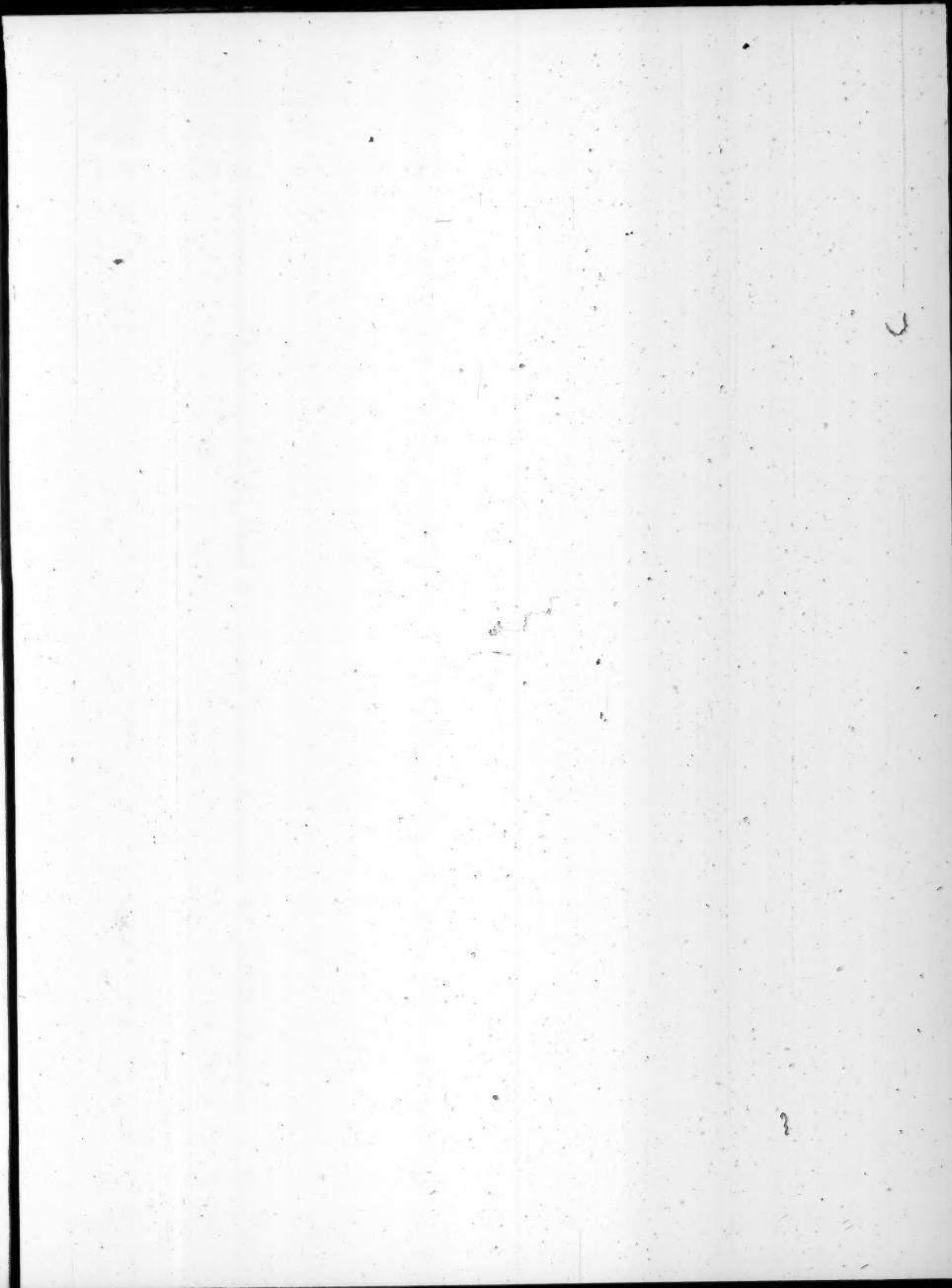
L O N D O N:

Printed for *A. Baldwin*, at the *Oxford-Arms* in *Warwick-Lane*, 1700.

Right & wrongs of the world?

117 f. 5

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Chancery-Pages

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Quebec - 1759

Aristide and Company



The original manuscript is written in French, with some English words interspersed. The text discusses the transfer of a property from one party to another, mentioning a "copyhold" and a "leasehold". It also refers to a "will" and a "testament".

The document is dated "1759" and includes a signature at the bottom.

Chancery-Pages

Quebec - 1759

Copyhold

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CHAP. I.

The Introduction. The Patriarchal and Old Testament-Church about Three Thousand Years without Organ-Worship. An Account of other Instrumental Musick us'd in Divine Praises. Organs and other Musical Instruments under the Legal Dispensation, Parts of the Ceremonial Law, instituted by Divine Authority; are not obligatory under the Gospel, no more than other Branches of the Ceremonial Law, which by the Confession of Organical Advocates are abrogated.

SIR,

THERE's no Request of yours, but is equivalent to a Command with me: Whereas in your Letter to the 20th. Current you earnestly crav'd my Sentiments about the use of Church-Musick; because a Friend of yours was going to erect a Pair of Organs in his Parochial-Church: I have comply'd with your Desires, and in the following Observations have deliver'd my own Thoughts, and the Judgment of many others, touching it's unlawfulness under the Evangelical Economy.

Before I go on, I must beg the favour of you, as to give Place to calm and sober Thoughts, and impartially to weigh the force of my Evidence: And (in order to that) I hope you'll be so just as to read over the whole Essay, before you proceed to a judicial definitive Censure. I am perswaded you are of a candid Temper, and therefore I can the more freely communicate my Sentiments to you; and that I may the more effectually set the Affair in debate in it's true Light, I'll begin with the first Rise and Use of Musick and Musical Devotions.

1. 'Twas about Three Thousand Years after the Creation, before any Organs were us'd in Divine Worship, That they were invented in the Infancy of the World, we readily grant. Gen. 4. 21. *Jubal, he was the Father of all such as handle Harp and Organ;* but if one of the Posterity of Bloody Cain was the Contriver of these paltry fidling Pipes, will it therefore follow that their use in Sacred Services was equally Ancient, with their first Invention? But it's doubtful, whether the Organs mention'd in this Scripture be the same with ours, for the Hebrew Word שׁׁבָּע for Organs which comes from שׁׁבַּע *lust, adamavit, signifies quodvis instrumentum Musicum, quasi amabile dictum.* Schindl. The Chaldee renders it, *he was Master of all that Play on the Psaltery, and knew Musick:* And the Greek Version reads it, *this was he that shew'd the Psaltery and the Harp,*

We have no Account of 'm as us'd in the Devotions of the *Antediluvian* Patriarchs, and 'twas about Seven Hundred Years after the Deluge, before any sort of Instrumental Musick was us'd in Divine Worship. The first remarkable Instance that occurs, we have in *Exod. 15, 20, 21.* Where it's laid, that *Miriam the Prophetess took a Timbrel in her Hand, and all the Women went after her with Timbrels and with Dances.* There are Three Things that shew the invalidity of this Instance, in reference to the Point in debate. (1.) You must Note; that this Woman was a Prophetess, and what she did was by an extraordinary impulse; now Sir, when any of our Organical Friends are actuated by a Prophetick Spirit, e'en let 'm use all the Cymbals, Timbrels, Tabrets, and Harps, upon the Terrestrial Globe, and spare not, and I do assure you I'll never interrupt their Musical Mirth; only let 'm stay till then. (2.) You must observe, that these were Women who *plaid* ---- and *sung* ---- but *Paul* has been so kind to the Female Sex in our Days as to tye their Tongues at Church; tho' now and then notwithstanding his Apostolical Injunction many of 'm will have their full share in *bouncing* and *racketting* David's *Psalms*, and be as clamorous in their Responses as any of their Masculine Neighbours; and therefore, if you're inclin'd to follow the *Miriamite Pattern*, you may soon find a parcel of brisk singing Girls for the Purpose without going as far as *Billingsgate* for 'm. (3.) These Musical-Women *danced* at the same time, so that Sir, you may see without the help of a pair of Canonical Spectacles, that *Dancing* in Divine Worship is of the same Age with Instrumental Musick: A cap'ring Devotion can pretend to as great Antiquity in the Church as any sort of Instrumental Musick. And therefore, I know no Reason why you shou'd graciously receive the *Musical Part* of the Old Service into the Church, and utterly reject the *Dancing part*.

2. It's acknowledged that Organs and other Instruments of Musick were Parts of the Ceremonial Law, or things peculiar to the Jewish Pedagogy, as Circumcision, Passover, Sacrifices, Trumpets, Cymbals, were. Now if these and other Parts of the Legal Ceremonies are perfectly abolisht, how comes it to pass that Organs are continu'd? Why shou'd not the same Arguments conclude against the Ecclesiastical Use of Organs, as conclude against the Church-use of other Jewish Musical Instruments? Why shou'd the worshipful Organs (forsooth) be readmitt'd into the Bosom of the Church, when other famous Instruments of Musick are totally excluded? What warrant have you to restore and retain one Part of the Ceremonial Law more than another Part? Why a pair of Organs and not a brace of Timbrels? I believe neither you nor the Parson wou'd Consent to have the *Jewish Harps, Dances, Tabrets, Trumpets, Cymbals, and Psalteries*, us'd in the Divine Service, and yet all these may be warrantably introduc'd into our Church, if your

your Arguments for Organs hold Water. Pray good Sir, e'en let's have a parcel of Ecclesiastical-Trumpeters, Church-Dancers, Canonical-Harpers and Tinkling-Cymbalists, as well as a cumbersome Herd of expenceful jovial Organists. The Greek Churches || have upbraided the *Papists* for using a *Roasted Lamb* in the Lord's Supper, because 'twas Part of the Ceremonial-Law : But I'll not insist upon the monstrous Effects of Superstitious Love and Testy Zeal, because both of 'm are Blind ; which (if you'll believe *Scarron*) made *Eneas* once when he went to Sacrifice, mistake a black curl'd Spaniel for a black Ram.

|| Vid. Monist.
eur Lortie de
Can. Tom. p.
1. Cap. 6.

3. But under the Law the Musical Instruments in the Church were appointed by the Infallible Directions of Heaven, 2 Chron. 29. 25. *He set the Levites in the House of the Lord, with Cymbals, with Psalteries, and with Harps, according to the Command of David, and of Gad the Kings Seer, and Nathan the Prophet, for so was the Command of the Lord by his Prophets.* But pray Sir, where is your Command for Organical Worship under the Gospel ? You've neither the Command of God, nor of the King, nor of the Parliament, nor of any Convocation, nor of any Canon, or Rubrick, and yet maugre all these awful Powers, you'll be meddling with your Pipes and hank'ring after the forbidden-Fruit. *Tho. Aquinas,* * that grand Master of Church-Ceremonies ; even he cou'd say, *That nothing ought to be introduced into the Divine Service, but what may be warranted by Scripture-Command.* But lest you shou'd take it as an Affront to be corrected by a Catholick Friend, while you have a Mother alive; I'll therefore bring you under the righteous Sentence of her Maternal Censure. Saith She, † *Such has been the corrupt inclination of Man ever superstitiously given, to make new honouring of God, of his own Head, and then to have more Affection and Devotion to keep that, than to search out God's Commandments and do 'm.* The Jews us'd 'm by Divine Order, and therefore, they were blest for the great End they were design'd for, but that therefore God will blefs 'm now to the same Ends, when they are not commanded, is such a Consequence that all the Espoufers of the Organical Cause can never make good. What they did was the matter of a Divine Command, but being Ceremonial, 'twas abrogated by the Death of Christ, and therefore can't bind us under the Gospel. Upon which account you must produce some new Proof, Order, or Commission, or be Content to own your selves guilty of adding the Traditions of sinful Men to the Sacred Canon. Because the stiff-necked Jews of Old us'd Organs, Psalteries, Trumpets and Cymbals, pursuant to the Heavenly Command, may you therefore do't now without a Command ? This is most won-

* Nihil debet
mus assumere in
Divinum cultum
Præter ea
qua nobis auto-
ritate Scriptura
re tradidit.
Aquin. Sum. Q.
91. Art. 1. Typ.
Mand. Ven.
MDLXXXVI

† Homilies
Serm. of good
Works. Part 3.
p. 38.

derful Logick, and it may be, may pass for good arguing among a prophane Crew of singing Boys and their passionate Admirers.

We are not under the Law, but under the Gospel. So the Church of England speaks. || " Christ's Gospel is not a Ceremonial Law, but it's a Religion to serve God, not in Bondage of the Figure or Shadow, but in the Freedom of the Spirit. That is, God is to be worshipp'd now under the Gospel in Spirit and in Truth, and not with the antiquated Ceremonies

^{¶ Her Discourse about the Abolition of Ceremonies.} of the Law, such as Cymbals, Organs, Sacrifices, Trumpets, Psalteries --- Now will any Man of common Sence plead for the use of a Thing as lawful under the Gospel, because 'twas made of Old a part of the Legal Service?

4 And it's certain, the New Testament makes no mention of any Instrumental Musick us'd in Divine Worship, and had it been really profitable, wou'd the Holy Jesus and his faithful Apostles pass it by in such profound Silence? Now Mr. Chorister, I challenge you, or any of your Musical Tribe to prove that ever Christ or his Apostles us'd, recommended, or encouraged the Practice of Instrumental Musick in the Sacred Assemblies of Christians. It's remarkable in Matth. 9. 23, 24, 25. that Christ does no Miracle till he turns out the Pipers and Fidlers.

But suppose, for once we humour your Fancy about Organs, will you then tell me, when and where you'll stop? If this be allow'd, may you not by Parity of Reason introduce the whole Body of Romish, Paganish, Judaical and Mahometan Ceremonies into the Church? If you are empower'd to bring in so considerable a thing as a pair of Devotional Organs, why mayn't you in the same Power fill the Church with a great many more new fang'd Connoisseuses Superstitions? And at this rate, why mayn't we expect a superabundance of Articles, and new Schemes of Religion ev'ry new Year, spawning of Novel Creeds and equipping out of Organical Confusions every Spring.

C H A P. II.

No Organs in the Primitive Church. They were first introduc'd into the New Testament Church by Pope Vitalian about Six Hundred Years after Christ, their use in Divine Service a Popish Practice in the Opinion of some Church-Men. Many of Opinion, they were not Churchify'd as soon as Vitalian's Time. For there were no Organs in France, and Germany in Aquinas's Time, which was about Five Hundred Years ago. The Fathers, as Clemens Alexandrinus, St. Chrysostom, Isidore, P. Theodoret, Ambrose, Austin ---- against the use of Organs in the Church.

S I R,

1. If what is wanting in the Sacred Text cou'd be made good by Authentick Primitive Records, I shou'd not have attended this Musical Business. I must needs say, that I owe the *Fathers of the Church* the Debt of an Honourable Memory; and therefore, if you had fled for Refuge into the abstruse receptacles of venerable Antiquity, I wou'd not have premis'd to haunt you out of your Burroughs; but upon a little search into the Ancient Ecclesiastical Registers, you'll soon find that the *Primo-Primitive-Christians* never made use of Organs in their Applications to the Heavenly Throne.

The Ancient Fathers in their Writings are wholly silent; they give us not the least hint that they approv'd of or had Organical Worship in the Church; but we have a new Generation of Pipers that are wiser than their Fore-Fathers, and able to fathom the *Indian Gulp*, and if need be, reach the twinkling Stars with a *Jacob's Staff*. These are the evaporating Wits of the Age with whom alone (if you'll believe 'm) the Chrystal Springs of Knowledge dwell. No doubt, but these Musical Gentlemen drew their first breath in *Tempe* or *Parnassus*, and had *Apollo* himself for their Progenitor, and the Harmonious Spheres for Nurses; for their first and last Notes are nothing else, but *Lisp Meeter* and *Castalian Lays*. But see how this fidling humour draws me out o'th' way.

2. Say some, 'twas about Six Hundred Years after Christ before Organs were introduc'd into the Christian Church. The [†] *Centuriator* tells us, *That at last in the Year Six Hundred Sixty Six, in* [†] *Tandem An.* *no 666. pleno numero Bestia,*

Apoc. 13. Centum Lassum cum Organis Ecclesia a Vitalino Pontifice suscepserunt missam deinde Magdeb. Centur. Cens. 7. Cap. 6.

Latin

Latin singing with Organs from Pope Vitalician, and from thence began to say Latin Mass, and to set up Altars with Idolatrous Images. ----- And of this Opinion

|| Plat. in Vitalianus, Platina ||, and others. You may Note hence, that this Theatrical pompous sort of Worship was first hatcht at *Rome*, where a great many other Ecclesiastical Gewgaws and

Gibble-Gabbles have been invented; and had no meaner Person for it's Original, than a Sovereign *Pontiff*, and he none of the best of the *Purple Order*, for by M. *Prideaux* he's rank'd in the Class of usurping *Nimrods*. And besides we must observe, that these Organs were introduc'd into Church in the Time of *Popish Darkness*, and were accompany'd with *Latin Service* and *Idolatrous Images* —.

And, that this sort of Organical Devotion looks like that of *Rome*, I Appeal to the Reverend * Mr. *H.* the present *Rector of All Saints* —

* *Vid. Cere-* in *Colchester in Essex*, who expresseth himself thus — “ His
monny Mon-
ger, Chap. 1. “ Cope, his Hood, his Surplice, his Rochet, his cringing
Page 11. 17. “ Worship, his Altars with Candles on 'm, his Bag-pipes or
“ Organs, and in some Places Viols and Violins, and singing

“ Boys are so very like Popery, that (faith he) I protest when I came in
“ 1660. from beyond Sea to *Paul's* and *White-Hall*, I cou'd scarce think my
“ self to be in *England*, but in *Spain* or *Portugal* again, I saw so little dif-
“ ference but that their Service was in *Latin* and ours in *English*, but less
“ intelligible and edifying by Reason of the inarticulate *Boatus* and bray-
“ ing, the alternate Jabberings and Mouthings of the People, whilst all of
“ 'm read half the Psalms with a noise as confus'd as the rumbling Thun-
“ der; that any Man in the World that had seen *High Mass* beyond Sea,
“ must say, that the Contrivance of both was to keep People in Ignorance,
Bellarmino's Mother of Devotion.

3. Some others are of Opinion, that the use of Organs in the Christian Church was not so early as this Popes Time: For, long after that; Organs were unknown in *France* and *Germany*. *Marianus Scotus* tells us, they were first sent of a Token to King *Peppin* in *France*; *Aventinus* gives the same Account, but adds, that they came not into any Church in *France* till the Year 828. when by the Industry of a *Venetian Priest* they were there set up. Church-Musick was not introduc'd into the *Western Churches* before the Time of *Ludovicus Pius* about the Year 840. One *Georgius* a *Greek Priest*, who was recommended to the Emperour by Count *Baldric* perswaded him to admit into the Church † *in usitatam adiut in regno Francorum melodiam*. But *Aquinas* saith, there were no Organs us'd in the Church, in his Time, which was about the Twelfth Century. Thus you see, tho' the Learned vary in the Account they give of their Original, yet they all agree they were not

+ *Simon. Mo-*
nach. de Gesellis.
Franc. lib. 4.
Cap. 114.

not us'd in Christian Assemblies for several hundred Years after Christ.

4. Asto the Fathers, it's plain, that they accounted Organs and other Musical Instruments in Divine Worship, as Parts of the Old Ceremonial Law, and suited only to the Infant State of the Church, and therefore no way Congruous to the spirituality of Gospel-Services; this will more plainly appear, by considering the subsequent Passages collected out of 'm.

(1.) We'll begin with *Justin Martyr* †, who Dy'd about the Year 164. He saith to this Purpose, " That in his Time there was only plain simple singing with the Voice us'd in the Church: And he calls the use of Church Musick under the Old Testament, *a puerile carnal Service, or a Childish serving of God.*

+ ἐν πρὸς ἀπαρτί-
πάσι εἴη τοις
ιντοῖς αὐτο-
ῖσιν, οὐδὲ
Just. Martyr.
ad Orb. Quæst.
107.

(2.) *Clemens Alexandrinus*, || who Liv'd about the Year 196. faith, we're commanded to Praise God on the Psaltery, that is on the Tongue, because the Tongue is the Psaltery of the Lord. Praise him with the Harp, that is, with the Mouth; Praise him with the loud tinkling Cymbal, that is, the Tongue. And a little further he saith, That then they made use only of one Instrument, the peaceful Word with which they honour'd God. Note hence, (1.) That he look'd upon the Jewish Church-Musick to be Typical, i. e. a resemblance, to emblematisize or shadow out that inward Melody — which shou'd be in Gospel Times, so saith Junius, " Of those Things commanded by the Law, some were significative of some future Thing: Others were peculiar to that Church; now (saith he) to make use of things which were significative of some thing Future after the coming of Christ, is Wicked; and now to use those things which were peculiar to that Church is ridiculous. So that according to his Judgment the use of Church-Musick under the Gospel is either impious or ridiculous." (2.) *Clemens* in some of his Writings, complains much of the decay of Zeal and of the Power of Godliness among Professors in his Time, and yet I believe it ne'r enter'd into the Brains of the good Man, that a pair of Organs wou'd have been a Remedy for that growing Evil.

|| Ανείπεται
τούτη εἰς Φαλα-
τία δην ἡ
γλώσσα τῷ
Φαλατίᾳ
'Αυτός Πε-
dag. Lib. 2.
Cap. 4.

(3.) St. Chrysostom, † who Di'd about the Year 407. faith, " That under the Old Testament, there were Organs by which Songs of Praise were offer'd up to God, but now in the stead of Organs we make use of the Body, the Members of which become a Psaltery and a Harp —. And in another Place speaking of Musical Instruments in Gods Service, he saith, Let no Man deceive you, these appertain not to Christians: These are Alien to the Christian Church; all these the Nations of the World seek after. Note hence, (1.) He asserts that Organs ---

+ τοῦτο γένεται
ταῦτα τὸν στὸν
τοῦ οὐδὲν αὐτο-
εἶσθαι τοῦτο
αὐτὸν ὀργάνων --
in P. 144. E-
dit. Sc.

*Μηδὲν πλα-
νάτο τοις.

did

did not belong to Christian Worship. Either he was erroneous in's Judgment, or the Patrons of our melodious Organs are guilty of an unchristian Practice. But (2.) He makes those to be *deceivers of the People* that introduce Organs, or any other sort of Instrumental Musick into Church-Worship: Here's a heavy Charge, and some Body must be Guilty; either the Father of the Church, or the Ecclesiastical Organer. You must either brand the good old Man for a lying Scribbler, or own Organical Worship to be a meer Cheat, and a Church Delusion — *Utrum horum mavis accipe* —

(3.) He makes Organ-Worship to be a *Heathenish Practice*. This puts me in mind of what the Learned Dr. Stillingfleet † late Bishop of ^{+ Orig. Sar.} W. tells us out of Strabo, that the *Corybantes* of old in their Worship danc'd about with their Cymbals, Pipes, Drums, and Arms, as if Bedlam had been broke loose among 'm.

(4.) *Isidore Pelusiota*, || who liv'd about the beginning of the Fourth Century, saith, " If ye seek an Explication of that Musick mention'd in Scripture, understand after this manner; viz. They prais'd God with the sound of a Trumpet in Memory of the Resurrection; which will be with a Trumpet. Praise him with the Psaltery and Harp, that is, with the Tongue and Mouth. Praise him with Strings and Organs, that is, with the Body and all the inward Parts.

(5.) *Theodore*, * who flourished about the Year 430. after Christ, saith, " God indulged 'm (the Jews) the use of Musical Instruments, not that he was delighted with their Harmony, but so by little and little he put a stop to the deceit of Idols. And in another Place, he saith to this Effect, † that those Musical Instruments spoken of in the Old Testament agree to us, if they're understood spiritually — " And we must render our selves an Harmonious Organ to God, and Praise him by the Instruments of all the Senses.

Comment: in Ps. 32. 2, 3.

W. Aug. Confess. IX. 7. (6.) *Ambrose*, who did anno 397 ||. introduc'd the Eastern Way of Singing at *Milan*, to divert the good People that watch'd with him in the Church, to prevent *Jusina*, *Valentian's* Mother, from delivering it to the *Arians*, whose Heretic she favour'd: And from *Milan* that more artificial way of singing spread through the Western Churches.

(7.) This melodious Singing did so tickle St. Austin's Ears, and cause in him such a degree of carnal Delight, that he wished 'twere laid aside in the Church,

Church, † and reckons it much safer to imitate the *Alexandrian Way* of singing in *Athanasius's Time*, who made his *Reader* to sound the Psalm with so small a turn of his Voice, *ut pronuncianti vicinor esset quam canenti.* * If the more artificial Way of Vocal Singing seem'd ensnaring to this devout Father, what wou'd he have said to our Modern Organical Sorts?

(8.) Add to all these the Account we have of the Primitive Worship, *viz.* When the Congregation was assembl'd they first read the Scriptures, and sometimes other Writings, then Pray'd, and then Preach'd, and concluded with Prayer. In our Publick Assemblies saith † *Tertullian*, (who Liv'd about the Year 202. after Christ) *The Scriptures are Read, Psalms are Sung, Sermons Preached, and Prayers presented.* Not a Word of *Common Prayer*, nor of the *Vitallian* and *Gregorian Organical Cant*; which things were not known in the Primitive Church.

Thus you see the Venerable Fathers unanimously declare against the Ecclesiastical use of Organs; and therefore, you must either Rebel against their Paternal Authority, or be content to Knock under, as we say. The Church of Old look'd like it Self, a Pure, Holy Virgin; and had no Superstitious Ornamental Appendages to enhance it's Native Simplicity.

But Alas! How is her beautiful Face now mangl'd? As some of our modish Ladies, who (tho' Nature has accommodated 'm with comely Features, yet) ridiculously paint 'mselves: So some of our Prelatical Tantivies have so miserably daub'd the Face of the Church with *Organical* and *Spanish Dyes*, and other Ceremonious Untemper'd Mortar, that if the Primitive Fathers were now alive again, they cou'd not know their own Daughter.

Hinc illæ Lacrymae

We'll conclude this Chapter with that excellent Prayer of our Church, *viz.* *God grant all us, the Kings Highness, faithful and true Subjects, to feed of the sweet and savoury Bread of Gods own Word: And (as Christ commanded) eschew all our Pharisaical and Papistical leaven of Man's fained Religion* — *Homily of good Works, Part III. Page 38.*

† ... *Ab avi-
bus meis rem-
veri velim et
que ipsius Ec-
clesia. Conf.
X. 33.*
* *Ibid.*

† *Scriptura le-
guntur, Psalmi
canuntur, ad
locutiones pro-
feruntur, & pe-
titiones dele-
gantur. Ter-
tull. de Anima
Cap. 3.*

C H A P. III.

Many of the Reformed Churches without Organs. Animadversions on those that have 'm. Several Modern Divines, Church-Men, Papists, and others, and the Church of England it self, against the use of Organs in Divine-Worship.

IN the next Place, we'll consider the extent of this Organical Worship, and in doing that, it mayn't be amiss to lay before you an Account of those Places, where (1.) Organs are not us'd in their Spiritual Worship. And (2.) Where they are us'd.

(1.) There are many of the Reformed Churches, and some of 'm, the best in the World, that never us'd Organs, or any other Musical Instruments in their Sacred Assemblies and Worship. As the Reformed Churches in *Germany*, the *Helvetian* and *French Protestant* Churches: Many of the Protestant Churches in *Poland*, *Sweddland*, *Denmark*, and many of those in the *Belgic Provinces*. The *Hungarian*, and *Transilvanian* Churches, and those of *Piedmont*. The *Scotch* Churches. All the Protestant Dissenting Churches, and indeed the greatest Number of Parish Churches in *England* and *Ireland*. Observe here, (1.) That the greatest Number, and some of the purest Protestant Churches in the World, have always been without Organs. And (2.) That the defect thereof, has been no hindrance to the flourishing State of those Churches; nay (3.) If we may judge of the Tree by it's Fruit, some of the Anti-Organical Churches have been the most eminently Pious, and have most remarkably signaliz'd their Courage and Constancy, in the persecuted Cause of Christ, and Defence of Gospel-Simplicity, which is the main Thing pleaded for in this Essay, in Opposition to *pompous* and *carnal* Devotion.

(2.) On the other Hand, Organs are us'd in some of the *Dutch* Churches, in some of the *Lutheran* Churches, in *Germany* and *Poland*, and the *Greek* Churches; In our Cathedral Churches in *England*, and in some few Parochial Churches, and in the *Papist* Churches. But then,

[1.] As to the *Dutch* Churches; it must be remembred that Organs were for'd. upon 'm by some Civil Magistrate against the Consent of the *Dutch* Ministers; for at the *National Synod* held at *Middleb.* Anno 1581. and in the *Synod of Holland and Zealand* in the Year, 1594. 'twas decreed, "That they wou'd endeavour to prevail with the Magistrates to banish Organs out of their Churches. Nothing less than Banishment, it seems, wou'd

wou'd serve their turn. Such clamorous, noise, bawling Creatures were not fit to dwell within the Calm, and orderly Territories of the Church.

[2.] As to the *Lutheran* Churches; they ought not to be admitted as Patterns, for they approve of, and use many other *Popish* Novelties, which all other *Protestants* justly abhor and condemn, as, "Auricular Confession, the Pictures of the Trinity, singing Psalms in Latin, Crucifixes in their De-
votion — *Cum multis aliis*. — But what if a Parcel of *Consubstantiating Lutherans* are inclin'd to divert 'mselves by the inarticulate sound of a few Musical Pipes, must it therefore follow that *English Protestants* shou'd Dance after 'm? As to the *Greek* Churches their Errors in material Things are equally obvious —

But (1.) *Zepperus* observes, that the Organs us'd in the Transmarine Reformed Churches are to Delight People at ordinary Times, when the Worship of God is not perform'd. But some of our high-flown *Cassandraian English Love* a little innocent Auricular Diversion in their Ecclesiastical Retirements, and will not as much as open their Eyes towards the Heavens, till they're awaken'd and rouz'd up by the sound of an Organical Machin. But that which makes me smile is, to see poor little diminutive Parishes so eager for Organs, when some of the Richest Parsonages in *England* are content to go to Heaven without 'm. But oh what a cursed Misery is it to be Poor and Proud!

And (2.) He that Writes the late History of *Denmark*, tells us in Particular of the *Danes*, "That they're all great Lovers of Organs, and have many very good ones, with skilful Organists, who entertain the Congregation with Musick during half an Hour, either before or after Service.

An Account of Denmark, as 'twas in the Year 1692. Ed. 3. Chap. XVI. pag. 233.

Nay (3.) It seems in Dr. *Rivet's* Time, only Vocal Musick was us'd in our *English Service*, and saith he, * If Organs were us'd, 'twas not in the Hours of Divine Worship, but at other Times, and that to divert and recreate the People and not to edifie 'm.

* ... *Si in Anglia vel alibi illis usuntur, id aliis finibus*

quam sis que praeipuo Divino cultui sum destinatae. — A. *Rivet. Carbol. Oribod. Qu. 36. p. 564.*

[3.] And as to the *English Churches*; there are Three Things I wou'd observe concerning 'm.

1. That the Churches that have Organs are very few, compar'd with those that have no Organs at all. If they are so eminently useful in Devotion, as a mouthing Cathedralist Swears they are, there's no doubt but the Patrons and Rectors of our Rich Parochial Synagogues that are without 'm, wou'd soon make their Ecclesiastical Arches echo, with the sound of Melodious and Charming Organists.

2. Several eminent Church-men, and other Reformed Divines have expressly show'd their dislike of Organs in our Divine Worship. We'll begin with;

The Learned Dr. Taylor's Opinion about this sort of Ecclesiastical Musick. He delivers himself to this Purpose, *The Use of Singing Psalms — is very apt for the Edification of Churches, but as for Musical Instruments, they are more apt to change Religion into Fancies, and take off some of it's simplicity, and are not so fitted for Edification.*

Duct. Dubit. lib. 3. about the 329. p.

He seems plainly to assert, that this sort of Musical Service is really repugnant to spiritual Worship, which is particularly injoynd in the Gospel. And I've heard many Devout Kirk-men complain, that instead of elevating their Affections, it distracts their Thoughts, and diverts the mind from being seriously intent on the Matter Sung. *But alas Sir, you're mistake in our Organists, for they ne'r intended to be Religious among their Pipes.*

In his Book entituled, *The Excellency of the Church of England above that of Geneva.* Mr. Maxwell, a Divine of the true Prelatical and Tory stamp, faith, *We agree with Reformed Divines, that Instrumental Musick is neither a Part of nor a help to Divine or Ecclesiastical Worship.* Bravely said Maxwell! The high-flown Scot is in the right on't; and the Confession is the more considerable, because it's voluntary, and not forced by the pressure of a Scotch Boot.

* His Works in Folio Printed at London, 1621. p. 371. Cowper, * Bishop of Galloway, faith, *That the best Musical Instrument for God's Praise, is an upright Heart:* And in's Comment on the Revelations, faith, *The Heart is the Harp, the Strings of the Heart are the Affections.*

† His Works, Vol. 11. p. 1060. The famous Dr. Lightfoot, † has a very pertinent Passage to the Purpose, faith he, "Christ abolish'd the use of the Temple, "as purely Ceremonious, but he perpetuated the Use of the Synagogue, such as Reading the Scriptures, Preaching, Praying "and Singing of Psalms, and transplanted it into the Christian Church as "purely Moral. Now observe, that Instrumental Musick was part of the Temple-Service, and peculiarly so, for 'twas never us'd in the Jewish Synagogues, or in their Parochial Worship. And therefore we've no more warrant to recall it into the Christian Church, than we have to introduce Lamps, Dances, Frankincense, Silver Trumpets — or the like.

|| Per. Mart. in Judg. c. 5. Peter Martyr, || (who dyed about Year 1562) speaking about this sort of Church Musick faith, "It cannot be lawfully retain'd, because the Auditors are so taken with it, that "they cannot apprehend and perceive the Words if they woud. And therefore, I think it's almost as good, for a Man to pay his Religious Devours to Heaven at B — in the midst of Rosemary-Lane S — where nothing

thing is heard but the confus'd Rumblings of sonorous and flat'ring Tongues. Or, for ought I know, his Advantage may be as great, if he spends two or three Hours at a *Quakers* Dumb and Silent Conventicle. The Truth on't is Sir, I Love Musick dearly well in it's proper Time and Place; and Scruple not to divert my Self now and then, by a pair of Domestical Organs, but really I had almost as good hear the *Mysterious Humms* of a Parcel of *Leaden-Hall Quakers*, as the loud inarticulate confus'd Noife of Ecclesiastical Pipes. The one is as intelligible and edifying as t'other: But I must not attend my demure Enthusiaſtical *Quaker* too long, lest my Cloaths be sing'd, for he smells strong of *Italian Smoak* which makes me presume there are some *Roman Cinders* in his Chimney.

To proceed. *Wendeline* † faith of the same Musick, “ That ^{+ Syst. Theol.}
“ the Devil by a Canorous Musick tempts the Ears of Christi-
“ ans, that it may emasculate and weaken their spiritual Vigor ^{Edit. Post. p.}
“ by a sweeter sound. So that you may conclude hence, when th' Organist
Plays on's Pipes there's an invisible Dancer.

Zanchy, on *Epb. 5. 19.* faith, read *St. Jerom* on this Place — “ What he
“ Writes against this Theatrical Gaudy sort of Musick, by which Men are
“ drawn to be more attent to the Melody of the Sound than the Words.

Calvin faith, that the *Jewish Altars* and *Frankincense*, are every whit as
lawful as Musical Instruments in God's Worship: But I'll not insist upon a
Geneva Cut, when *triangl'd Instances* are so much in Fashion.

Zwinglius (the first Reformer of the *Helvetian Church*) is
very warni against this sort of Worship. * It's evident (faith
he) that *Ecclesiastical Chanting* — is a most foolish vain abuse,
and a most pernicious hindrance to Piety.

Pezelius, † who was Professor of Divinity at *Bremen* in the
lower Circle of *Saxony*, in his Notes upon *Sleidan*, calls the
Musical Instruments of Pope *Vitalian*, the *Thieves of Prayer*, and
the *Word Preached*.

Many more might be added, but I'll conclude this Head with the Judge-
ment of the Thirty Two Protestant Commissioners, who were in the *Reign*
of *Henry VIII.* and *Edward VI.* appointed by Act of Parliament to examine
and purge all Canons, Constitutions, and Ordinances, Provincial and Syno-
dal, do declare, that they wou'd have all Instrumental Musick
as Organs — quite taken away out of the Church. The
same Commission was reviv'd in *Queen Elizabeth's Reign*, but
quickly dropt, and to the great Prejudice of the Church has
slept ever since, as the Learned and Reverend Bishop *Burnet*
faith.

* *Zwinglii Adi-*
Disp. 2. p.
106.

† *Pez.in Sleidi-*
de Quarior Im-
periis.

Reformatio le-
gum Anglicar-
rum de Di. i-
nis Officiis. Im-
perf. Tract.

The Persons Deputed to this Purpose were, *Crammer* Arch-Bishop of *Canterbury*, *Ridley* Bishop of *London*, *Ponet* Bishop of *Winchester*, *Goodrick* Bi-
shop of *Ely*, *Coverdale* Bi-*shop* of *Exeter*, *Hooper* Bi-*shop* of *Glocester*, *Knight*
Bishop of *Bath*, *Scory* Bi-*shop* of *Rochester*, *Mr. Taylor* of *Lincoln*, *Mr. Cox*
the King's Almoner, *Parker* of *Cambridge*, *Latimer*, *Cook*, *Pet.* *Martyr*, *Sir John Cheek*, *John a Lasco*, *Mr. Peter*, *Mr. Cecyl*, *Sir Tho. Smith*, *Mr. Taylor*
of Huddly, *Dr. May*, *Mr. Traheron*, *Dr. Lyle*, *Mr. Skinner*, *Justice Hales*,
Justice Bromley, *Goodrick*, *Gosnal*, *Stamford*, *Carel*, *Lucas* and *Brook Record-*
er of *London*.

These were the Flowers of the *English Reformation*, and Men eminent
for Sacred and Polite Literature. And I think the Judgment of such a va-
luable Sett of Men deserves a Particular Regard. And therefore wonder
with what Confidence some can pretend to have such a mighty Veneration
for our first Reformers, when yet they so zealously defend, and are so eager
for retaining; what the Old Reformers thought better abolish'd and quite
remov'd.

Thus you have th' express Opinion of many great and good Men against
your erecting a pair of Devotional Organs in the Christian Church. But if
you think, that you can't attain the Supremacy of Bliss without Converting
the Church into an Organical Quire, e'en go on, and let your well-instructed-Organist begin his Anthem of *O be joyful* — while the rest of the Parish
are devoutly Praying, like 'mselves, *From all blindness of Heart, from Pride,*
Vain-Glory, and from all the Deceits of the World, the Flesh, and the Devil ---
and Contempt of thy Word and Commandment. Good Lord deliver us. And
for once I'll suppose my self in the A M E N-Officer's Desk, and presume
to say *A-m-e-n--*. But before you begin, you'd do well to take Advice
from those that are able to give it, and who more fit to Counsel you in this
Grand Affair than,

3. The *Church of England* it self, whose Judgment comes next to be con-
sider'd, and if you'll not be advis'd by her, for my Part I shall give you o-
ver as a pack of obstinate Sons of the Church. But what saith the *Church*
of *England*? Why, to be brief, She utterly Condemns the Use of Organs
in Divine Worship, as unlawful, and Thanks God She was rid of 'm in
the Infancy of the Reformation; as appears by the following Passage out of
her Homilies — *Alas Gossip (said a Woman to her Neighbour) What shall*

we do at Church? Since all the Saints (or Images) are tak'n away;
*Book of Homili-
es of the
Time and Place
of Prayer. Part
II. p. 131.
Lond. Printed
1621.*
*since all the goodly sights we were wont to have are gone; since we
cannot bear the like Piping, Singing, Chanting, and playing upon
the Organs that we cou'd bear before — To this the Church ver-
y gravely Replies, But dearly Beloved, we ought greatly to rejoice
and give God thanks, that our Churches are deliver'd out of all those
things*

things which displeased God so sore and filthily defil'd his Holy House —.

Take Notice here, (1.) That 'twas the Opinion of the *Church of England* in Queen Elizabeth's days, that *Organs* ---- in Churches did greatly displease God. And are they more acceptable in God's account now? Or are our Ecclesiastical Engineers grown more wise than their famous Ancestors? (2.) That *Organs* — did *filthily defile God's House*; and therefore she thanks God for the removal of this Organical defilement among other Superstitions. But least you shou'd Question the Authenticalnes of the good Old Homilies, and so look upon the Evidence as weak and impertinent; I'll add, (3.) That the *Thirty Fifth Article of the Church of England*, confirms the Doctrine of the Homilies, as good, & sound, and wholesome. Whoever therefore asserts this New, or rather Old *Romish* mode of Worship by Organs, directly contradicts the Judgment of the Renowned *Church of England*; And yet these *Organical Hoe-spurs* wou'd be thought her only true Sons, tho' at the same time they publickly and cotumaciously Rebel against her Maternal Authority. The *Church of England* in another place faith, * *That some Ceremonies enter'd into the Church by indiscreet Devotion, and such a Zeal as was without Knowledge. And for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscur'd the Glory of God, are worthy to be cut away and clean rejected: ---- Injurious Confession Monstrum horrendum --- The Mother and Children so very unlike! What pity is it that so Excellent a Mother shou'd have such a degenerate Brood* — but *corruptio optimi, pessima.*

* — Of Ceremonies why some be abolished, and some retain'd in the Preface part of the Common Prayer.

[4.] As to the *Popish* Churches, I shall only declare the Sentiments of some of their learned Men touching the concern in debate. We'll begin,

1. With *Thomas Aquinas*, † who liv'd about the Year 1270, he tells us that Organs were not receiv'd into the Church, in his time. "The Church (saith he) does not take Musical Instruments into the Divine Praises, least it shou'd seem to judaize. And it's observable that Cardinal Cajetan || upon *Aquinas* faith, Take notice that in the times of St. Thomas the Church made no use of Organs. And *Gregory de Valentia* is of the same Opinion. It's manifest from hence that the *Gallican* Churches which boast so much of Antiquity, had no Organs in their Churches about 500 Years ago.

+ *Instrumenata Musica sicut Cytharas - ron alfinis Ecclesiis in Divinas laudes ne videantur judaizare* ---- Aquin.
Sum. 24. 2e.
Qu. 91. Ans.
2. Obj. 4ta.

|| *Norandum tempore Thomae ... Cajet. in eund. loc. sum Tho. Aquin.*

2. Others of the *Romish* Stamp look upon Organs to be really prejudicial to the Devotion of the Holy Church tho' they may accidentally excite the Mind.

Cornelius.

Cornelius Agrippa (who was Counsellor to *Charles the V.* and a *Papist* as appears by his *Reflections on Luther*) vehemently † declaims against Organs as abus'd *ad fornicariam pruriginem*, and filling the Church with such a loud noise that the Worshippers can neither bear nor attend to what is spoken: He looks upon Church-Musick to be a *Lecherous* licentious sort of Devotion, and resents it ill that the *Holy Mysteries* shou'd be chanted out by a Company of wanton *Musicians* who're bir'd with a great Summ of Money — *.

* *Ibid.* And *Aquinas* in th' above quoted Question, † faith out of *Aristotle*, " That those sort of Musical Instruments, do rather Create in the Mind a sensual Delectation, than Form in the Mind a good Disposition.

+ *Aquin. Sum. 22.2. Qu. 91.* Art. 2. Resp. 4ta. ad 4t. Objectionem.

Another Learned *Papist*, who resolv'd not to approve all he saw and heard in the *Romish Synagogue*, faith in these Words: " Let a Man be a greater Worldling than *Crassus*, a greater Reviler than *Zoilus*, yet is he accounted a Devout Man, because he Sings Service well, tho' he understands nothing of it — Nor are they Content with this, but we have also brought into Churches, a Laborious and Theatrical Musick, a tumultuous prating of divers Voices, such a one as I think was ne'r heard upon any Stage among the *Romans* or *Gracians* — All Places roar with Pipes, Trumpets, Cornets, Dulcimers, and with these Mens rinth. Cap. 14. Voices are mixt; Love-Songs, and Filthy Songs (to which Whores and Mimicks Dance) are heard. People run to

Church as to a Stage to tickle their Ears, and for this use are bred Organists and maintain'd at great Charge — A Rabble of sordid and light Persons is bred, and the Church is loaded with their maintenance, and that too for a pestilent Employment. How many poor People that are ready to famish might be maintain'd with the Salaries of these singing Men?

It's remarkable how our Author faith, that People came to Church as to a Stage-play, and *Hospitian* faith, they went away ordinarily as soon as th' Musick (for which alone they came) was over. And it's well if th' Organical Part of Mankind be reform'd in our Days. Now Sir, shall Protestants declare so vehemently for th' use of these Ecclesiastical Whistles, when even *Roman Catholicks* 'mselves condemn 'm as Enemies to spiritual Devotion? And those of 'm that Dance after these Pipes, how do they laugh at us for being their silly Apes. It's to me unaccountable, that there shou'd be any English Protestants, who in spite of Scripture, Reason, Antiquity, and th' Church it self, I say, in spite of all these, will yet be the Pope's Baboons and expose th' English Reformation to the Jests of Jesuits, Priests, and Fryers, who deride us ladly for this notorious Piece of Religious Mimickry. Chap.

C H A P. IV.

Organ Worship an improper Method to correspond with the End of Religion. The Grand Organical Objection, consider'd and answer'd. The ill Consequence and the pretended good Effects of Religious Organs examin'd. Th' Erecting Organs in a Parochial Church — against th' Act of Uniformity, and an unnecessary Charge to a Parish. Organs rob the Poor. Conclusion.

Pray Sir make your Conscience Chancellor in the Cause, and tell me whether you really think the Heart-searching God is pleas'd with such Theatrical Pomp, and noisie Ostentation in his Worship? Or whether your Organical Chanting will recommend your Devotion any whit the more unto a Holy God? Will that which tickles our itching Ears, be delightful Melody in th' Ears of th' Eternal Being? Will he be affected with that which pleases our distemper'd Fancies? What, has th' Almighty greater respect to the artificial sound of an Organ-pipe, than to the dolorous Crys of a penitent Sinner? To affirm any such thing, wou'd be wickedly to represent Almighty God, as if he were tinctur'd with the Vanity of degenerate Mortals.

It may be there are some Superstitious Fops, and empty Noddies, that may admire and applaud a Worship dress'd up *Alarode de Rome, de Spain, de Portugal,* (I had almost forgot *St. Germans En lay*) with the glitt'ring Ornaments of gaudy Ribbons, and tow'ring Top-knots, but I'm sure wise and devout Protestants that know better things, will Pitty their Childish Simplicity, and Laugh at their Ridiculous Fooleries.

Lactantius Reprimands the *Heathens* severely, “for believing “that their Gods did love what they affected, and for believ-“ing that their Temples had so much the more Majesty, by “how much they were gay and adorn'd. So the Church of “England speaking of *Church Images, Precious Vestures, and o-*“*ther Glittering Ornaments* of the Church; saith, they've no-“thing at all profited such as were Wise and of Understand-“ing, but have greatly hurt the simple and unwise, occasion-“ing 'm thereby to commit most horrible Idolatry.

*Laffant. hist.
Lib. 2. Cap. 7.*

*Hom. against
the Peril of I-
dol, and Super-
stitious decking
of Churches.
Part I. p. 12.*

Objection. But Organs are helps to Devotion. You must know Sir that generally we're a Parcel of dull Souls, especially at Church, and the Senses of too many of us are extremely stupify'd by *Bawdy Opiats*, that the most charming Magick in our Rubrick can't possibly revive us; and therefore have Thought

of this Organical Expedient to New-vamp our Devotion. For, the Truth on't is, we're e'en tir'd (and I believe the most laborious Plow-man or Ditcher in the Parish, wou'd not like it as hard as the Times are) to be serv'd with Coleworts all the Year round, and therefore we're fully resolv'd to get a few Ecclesiastical Dainties to revive our drooping Spirits.

To which I Answer in these following Particulars.

(1.) The Learned Bishop Burnet saith, * *All the helps to Devotion, that the Gospel offers are in every one's Hands.* But Organs are not in ev'ry Bodies Hands, and therefore according to his Judgment are no helps to Devotion.

* Bishop B's. Abridg. of the Hist. of the Church of Eng. land, Edit. 2. Preface p. 7.

(2.) I must needs say, that's e'en a sad lame Devotion, that stands in need of a few tweedling Organ-pipes to make it more brisk and lively. Methinks by th' Air of this Objection your Organical Friends want a little Bottl'd Ale, or a Dram of the Cask, but because the Kirk-Wardens will not allow the Temple to be tarn'd into a Tipling-House, therefore you must have something else for that Time, to elevate your depressed Minds; and nothing like to a pair of ringing melodious Organs.

Surely Sir, we've a great many *Pblegnatiōn Sinners* among us, and I wish there be no *Saulites* in the *Hierarchy*, when there's such violent Application made to *Musical Diversions* and *Organical Plays*. The Learned *Parson* saith, that, to *Advocate for Organs* is impertinent, for adds he, "In the Church the Mind is not to be rais'd to God, and spiritual Joy, by Pipes, Trumpets, and Timbrels (which God of old indalged his People who were of a stiff neck and dull stupid Mind) but by sacred Sermons, Psalms and Hymns —— Observe here, (1.) He calls the *Votaries* of Organs a foolish impertinent sort of People. And it's no wonder, he brands 'm with so black a Character, when they leave the Substance and run after the Shadow. When an Heir is impleaded for an Idiot, the Judge commands an Apple —— or a Counter —— with a Piece of Gold —— to be set before him, to try which he'll take; and if he takes th' Apple, or the Counter, and leave the Gold; he's then cast for a Fool: For he knows not the value of things, or how to make a true Election. And are not our Organical Sinners thus foolish? For when Bugels, and Diamonds, Brass Counters, and Gold are set before 'm; they leave the Diamonds and Gold of the Gospel, and please 'mselves with the Ceremonious Toys, and Baubles of an abrogated Law. And is & Hymnis. Com. in 1 Cor. 14. 7. p. 599. Edit. 2d.

(2.) He

Hinc vero Or. ganorum usum templis velle defendere inep- tū est —— In Ecclesia ex- citandus est a- nimus ad De- um & horitiam non ribi, ru- bis tympanis, (quod veteri- dura cœrvisse stupide mentis populo Deus o- lim indulgis- sed sacrī concion- bus, Psalmadi- is & Hymnis. Com. in 1 Cor. 14. 7. p. 599. Edit. 2d.

(2.) He Asserts, that spiritual Joy is not rais'd by Musical Instruments; and if so, then the Church-use of Organs is notoriously impertinent. (3.) He adds, that the Jews were indulg'd in the use of 'm, because they were a stiff-necked stupid People. Now, methinks, our Organical Neighbours look as like a parcel of Stubborn Jews, as one Egg to another; and some of 'm are as stiff-necked Bigots, as ever the Jerusalem Jews were when besieged by *Vespasian*; and as an evidence of their more than Jewish Bigotry, they make Idols of Ceremonies, and had rather see the Kingdom run down with Protestant Blood than Part with the least Hemm of a *Consecrated Frock*; but they (forward Souls) will step more than half way o're th' Hedge to meet his *Holiness of Rome*.

But lest you shou'd think I'm a little too uncharitable, give me leave to tell you, I deliver not my own Judgment, but that of the *Church of England* her self, for she in her Discourse of Ceremonies —— has this remarkable Passage —— *And whereas in this our Time, the Minds of Men are so diverse, that some think it a great Matter of Conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their Old Customs* ——

And that you have a Pack of dull Animals in the Prelatical Constitution, you acknowledg'd to me in your *Fourth Letter*, wherein you added, "That "these were the Poor Creatures that stood in need of a little Organical Assistance, and 'twas an Act of Charity to relieve 'm; and you may remember that in my Answer, I resolv'd this, and a great many other Parochial Irregularities into the Ignorance, ill Morals, and ill Conduct of some dignified *Drones* among us, who labour more for the *Fleece* than for the *Flock*. But then Sir, I made a Distinction, and in particular assur'd you, that the Parson of my own Parish, was a Man of good Morals, good Learning and of great Pains; and therefore was justly excluded from those Censures. If all that wear his Coat had but his Learning, and exemplary Life; I'm sure our Critical Adversaries wou'd have no grounded occasion to hit us i'th' Teeth with the Scandals of Clergy-Men.

(3.) If Organs may be us'd in Church-Worship, to elevate our Affections? Why mayn't other Inventions be added, that may as effectually Answer the same End? I'll grant you as much as you desire, that Musick may accidentally elevate a drowsie Mind; but so do a great many other things, as a Skeleton, a Bloody Lamb, Devotional Images and Pictures, and the Crucifix, if you're i'th' Humor to believe *Lutherans* and *Romans*; but must they therefore be brought into Church, and made a Part of the Ceremonial Service? *Risum teneatis* ——

(4.) Are Organs helps to Devotion? The *Papists* say the same of their *Images*, *Crucifixes*, *Lighted Candles*, and all the stupendous Relicks mentioned in their Celebrated *Legends*.

*Apud nos Ali-
taria, Crucis,
Imagines--*

Bellarmino makes a hideous Clamour about's "Altars, Crosses, Images, Relicks and pictur'd Walls, these are they, saith he, that stir up Persons to Piety. This is the very Language of our Organical Votaries: By which we may Conjecture, that there's a Snake in the Grafts, for they can't plead for an Organ, or Chant out an Ecclesiastical Ode, but th' Old Cardinals Cant must be the Burden of the Song, and then off it go's with a Bongrace.

The Papists say, they don't adore th' Image, but only use it as a visible medium as they do Organs, by which they Worship the Invisible God; and yet we count that Idolatry in 'm, and Pray Sir, are not our Organical Worshippers equally Guilty? Or is that a Virtue in our Members of th' English Reformed Church, which is a Vice in the *Panders* of the painted *Isabel of Rome*? And upon the same pretence as Organs are introduc'd into Divine Service, the Walls of our Church may be fill'd with devotional Pictures to enflame th' Affections; in fine what's there that an *English Protestant* can say for an Organ, which an *Italian Papist* will not say for a Crucifix and Carved Images, the darling Instruments of *Romish Devotion*: The Truth on't is, for you t' assert that by th' use of Organical Melody your Affections are rais'd to the Supreme Being, is in Effect the same, as if a Woman shou'd say, that she keeps Company with another Man to raise her Affections to her absent Husband.

(5.) By this Objection, you acknowledge not only the grievous lameness of your Church-Devotion, but th' ineffectualness of the Common-Prayer to Cure it; otherwise, what need of consulting the *Vitalian Oracle*? This puts me in mind of *Serenus Cressy*, * " who forsook the Church of England, because (as he saith) he found no spiritual Devotion in't. And *Hutchinson*, alias, " *Berry* the Priest Writes, " † That the most of serious Godliness among *English Protestants* is found among those call'd *Puritans*. But I'm sure, the Modern *Puritans* have more Charity for their Friends and Neighbours, than th' Objector's Catholick Friend has.

Here's then a very considerable defect acknowledged; that the Prayers and Preachments of the Church are liveless and dull, for the Affections of these Organical Gentlemen are not excited by them, but that we mayn't always be dull and drowsy; her's a Musical expedient thought upon, and the Church-Worship shall be turn'd into a Stage-diversion, and an Artificial contrivance: and which (I think) shou'd it universally prevail, will transform all Religion into *meer Mechanism*. However, I am glad to hear your languishing Devotion is *ofth' mending Hand*; and that you are resolv'd to shake off that Ecclesiastical Rust, which your Affections have contracted for the want

* Vid. his Letter to Mr. B. Baker's Book.

† B. Cain and Abel, p. 134, 135.

want of rousing and powerful *Pulpiters*. But oh the strange Effects of Organ-Pipes ! What charming influence have they on dull and Melancholly Souls ! And now therefore, who more happy than the Inhabitants of Organical Parishes ? By consecrated Bells, they can drive away the Infernal Hobgoblins, (if they have but Faith enoughto Believe what a *Spanish Jesuit* will Swear to be true) and by the help of a pair of Melodions Organs, they may Conjure not only the lazy and Eis-hole, but all the Calvinistical Parishioners to Church, and so their Pews shall be as throng as three in a Bed.

This puts me in Mind of a certain Philosopher, who complain'd that when he spake *Soberly* to the People, they gave him no Audience but playing on's *Pipes* Multitudes flock after him.

Oh rare Melody ! What pity it's all our Parlors are not Converted into so many pompous Theatrical Quires ; and that all our Bairnes and Servants are not train'd up in this Organical way. What more reviving than a Canonical Consort of Musick ! What strange and wonderful feats have been perform'd by the Melodious charms of Musical Pipes.

These were the sweet *Syrens* that charm'd the famous *Ulysses* and's Companions. And *Theophrastus* tells us, that by the Art of Musick the pain of the Hip-Gout has been cur'd. Here's good news to our Gouty-Parishioners ; if they can but make shift to creep to Church and lay their left Ear to the leading Organ-Pipe, the Cure is Effected, only they must be sure to pay the Piper, for Money is all — Nay *Zenocrates* cur'd Mad-Men by the meaneis of Musick. Well then, if you'l be advised by a Friend ; send your Organical Musick to *New Bedlam*, and first try the experiment there, for I'm sure there are many in that dismal Place that want help : Particularly two forlorn Church Parsons, Mr. Fr---d. Who you'l find 'ith Tenth Figure. And Mr. Perkins, who was put in but few Months ago by my Lord Mayor upon the Request of his Grace of *Canterbury*, as the publick News told us. I'd have you make tryal of skill on 'm, for a good pair of Organs are an admirable Catholicon ; and therefore don't despair of success. And when you've turn'd *Bedlam* into a *Colledge of Wisdom*, I do assure you, I'll heartily joyn Hand and Heart with you, and be the most forward in the Crowd to Cry, Oh happy Cathedralists ! And what mighty Advantage have those that dwell near a Cathedral or an Organical Church ! Where a Man Ears shall be constantly regail'd with Harmonious Melody, and the Health of the Body secur'd by the secret Charms of Canonical chanting : And what is more (for we've reserv'd the best Wine till last) the sweet and Melodious sound of the Pipes (especially if they be consecrated) will Effectually dispel all gloomy Thoughts out of your Minds, and you shall be as Merry as forty Beggars in a Barn, and never fall any more into the Quagmire of Melancholly and madnes. But after all the Patriarchs of St. *Davids*, and St. *A-saph*,

sapb, must confess that the charming Melody of Organs has not been able to prelerve the Sacred Quire from the great Plague of *Simony*. But both Church and State have honorably Acquitted 'em selves from this Guilt, by exposing the Criminals to the Righteous and publick Censure of the Law.

But pray Sir, to be serious, upon what bottom do your Friends and you go? I've been told you can't regularly Erect a pair of Organs in your Parish-Church, unless you be Authoriz'd by some just Power; either by the King, Parliament, Convocation, Canons, or Rubrick. And if you're not authoriz'd by thele or some or one of 'm, I humbly conceive you're accountable to Authority for a breach of the Law of Uniformity. " But I'm sure you've no power from His Majesty, no warrant from any Statute Enacted by Parliament, nor from any Canon, or any Convocation, nor from any Rubbrick in our English-Common-Prayer-Book, for the setting up Organ-Worship in your Parochial Church. And many of the Learned are of Opinion, that according to th' Act of Uniformity, and the Constitution of the Church of *England*, no particular Pastor of a Parish-Church is allow'd to introduce new Rites and Modes of Worship into his Parish-Church over and above what are Appointed by the Act of Uniformity, without a warrant either from a Parliament, or Convocation.

The Church of *England* her self speaks exprely to this very purpose in her Discourse, about the Abolition of Ceremonies, Her Words are, *That no Man ought to take in Hand, or presume to appoint ---- any publick or common Order in Christ's Church, except he be lawfully called, and authoriz'd thereunto*. Pray then Sir, have not your Organical Friends by their appointing this new Model of Worship, out-run Canons, Convocations, Rubricks, and Homilies, and travel'd as far as *Rome* it self before some of their Brethren have crept as far as *Canterbury*? And pray Sir, mayn't overdoing the Rule, as well as underdoing? " Mayn't excesses as well as defects in reference to the same Canon be a real Schism in the Church? How comes it to pass that only defects in Dissenters are Sins, and yet excesses in Conformists are such Vertues? Why is't that a Man may advance towards *Rome* and be no Schismatick, but yet one glance o'th' Eye towards *Geneva* makes him a damnable one: What is't no Crime in a Church-Man to out run the Constable? In a word, " mayn't the Statute of Uniformity be violated by a Supra-Conformity, as well as by Subter-Conformity? And if so, your Organ-Adorers ought to be Excommunicated ipso facto, and not restor'd until they Repent and publickly revoke this wicked Error. As to Mr. Baxter's Arguments for Organs, I'm ready to account for 'm if call'd upon —

And as to the Parish it self, where these Organs are to be Erected: It's reported to be generally poor, and not without just reas ons, complains bitterly of some late unreasonable Impositions laid upon't by Lay-kirk-Officers.

And

And Sir, shall we encourage 'm to add to the Burthen ? For you know that the purchase of a pair of Organs will be very chargeable. And must the Purse of the poor Parishioners be squeez'd again to gratify the Musical fancy of a few Persons, that are a little more Merrily giv'n than their mortifi'd Neighbours.

Besides, will any of our Friends be so unnatural to Posterity, as to entail perpetual *Italian Gabels*, as an Inheritance upon 'm ? For you and they can't but know, that a pair of Organs will be a constant Charge to the Parish ; and you've already more Poor than you're well able to maintain.

Therefore in the Name of the Poor of the Parish, what do you mean ? Will you bring in the *Babylonian Bell* and *Dragon* among 'm, to devour 'm a live ? I've read that *Pharaoh's Lean Kine* eat up the Fat Ones ; but for the Fat Ones to eat up the *Lean*, is most horridly unconscionably. But thus 'tis in some Towns and Parishes, as in some Fish-Ponds, *Five or Ten great Jacks* devour all the small Fry ; and so if things go on at this rate ; in a short time we must all joyn in Consort with the Jovial Beggar and sing, *A beginning we will go* ----

The poor Parishioners must throw away their Money upon Organs ; when ('tmay be) their Family want Bread at home. Nay, and these poor Sheep must not bleat neither, tho' severely clipt ; they must be dumb, and if any of them be so mad as plead Poverty, or complain of Oppression, then a parcel of *sinful Scoundrels* are immediately sent to rifle the House, and these (forsooth) are authoriz'd to turn Auctioneers, and to sell the Poor man's Goods by an inch of Candle ; and his Neighbour for's impertinence is consign'd over to the *Ecclesiastical Purgatory*, (*the most intollerable Grievance that the English Nation this Day groans under **) where he's worri'd out of's Life, by a mercyless Crew of Infernal Lo- * Notes in a sum Sarum p.

Now Sir, it's hop'd you're in some measure convinc'd how you and your Organical Companions " have Erred and strayed from your Ways like lost " Sheep, and have followed too much the Devices and desires of your own " Hearts — for, from the whole, it's evident that Organ-Worship, was part of the Ceremonial Law, which is now abrogated ; that the Apostolical and Primitive Fathers, have not as much as a favourable Sentence to befriend the Cause of your admired Organs, that Organ-Worship is a Popish Neoterical practice, foisted into the Church, when Church-Men had prostituted 'mselves to the *Babylonian Whore* ; and ever since this and such like ~~Merititious~~ Pomp has been accounted the greatest Splendor of the *Romish mere Hierarchy*.

The Church of *England* her self has born a very ample Testimony against you, and what will the true Sons of the Church, as they call 'mselves, have

no Umbrage of regard to her grave Dictates ? To own her as a Mother, and yet to slight her Advice, shows that you mind your beloved Organs more than your Fifth Commandment. In a forequoted place, the Church complains bitterly of the *excess and Multitude of Ceremonies, that the burthen of 'm was intollerable* — These are her own Words. And what will you add more, when your good Antient Mother complains there are too many already ? One wou'd think that they that cry up the Church, the Church shou'd show greater degrees of Reverence to her Maternal Authority, and not prefer sensitive Contentments before their Mothers Blessing.

But I perceive that those who Proclaim themselves the Sons of the Church (and pray make Room for them, for they be bulky ones, God bles's 'm) after all, are but a parcel of over-grown Children, that are past Correction : And Children will be Children still, and therefore no wonder, that there are so many tak'n up with Childish Toys and *Bartholomew* trifles, but one wou'd think you and your Musical Acquaintance big enough to be ashamed to ride upon a Penny Colt, or a two Penny Gelding ; tho' the famous *Alcibiades* did once (to please a Child) Condescend

Ludere par impar equitare arundine longa.

*To play the Fool at Even or Odd
And for a Hobby-horse ride a Rod.*

But if Organs are so eminently useful, pray shall I ask you a few Innocent Questions before we part.

1. Why have you been so long without 'm ? No doubt but ye are the Men, and Wisdom shall dye with you. But how then comes it to pass that you did not think sooner of this Ecclesiastical Artillery to mend your crazy Devotion ? Or were our Organical Friends born under a Midsummer-Moon ? Whether they were or not, I dare not pretend to so much Astrology as to determine it. But sure I am, the Lord of their First-House was wonderfully culminant, or else it's impossible it shou'd ever enter into their Pericranie's to advance Folly and Vanity, Pride and Pomp into the Ecclesiastical Throne in so notorious a manner.

2. If Musick in Divine Worhip be so good ; why don't you add more Musical Instruments ? For good added to good, makes the greater good ; and you know two good things are better than one, and the more the Merryer. Ay but nothing compar'd to a pair of Organs : Oh Organs ! dainty brave Organs ! they're all in all, the very Cream of the jest and *Prim's. Jannock 'ib oon.* In a word, we've luckily hit upon a Sovereign Remedy that'll never fail to rouse up the most Phlegmatick *Endymion* in the Paroch.

3. If

3. If there be such Excellency in Organs, why are there so many Parishes that were never yet honour'd with a Choir of Musical Levites ? If they're ignorant, and don't know the worth of this sort of Musical Devotion : Then the Beams of the Ecclesiastical Light are not so diffusive and penetrating as is usually pretended, and our Parochial Guides are accountable for this our damnable Sin of Ignorance. But and if they be poor, and can't purchase and maintain a pair of Expenceful Organs without selling their Patrimony ; then in the Name of the poor Parishes of *England*, I humbly beg and beseech all Parsons (by what Names or Titles soever dignified or distinguished) who have their hundreds and their thousands per Annum, to contribute towards the purchasing of Religious Organs for 'm, and towards the Annual charge that attend them. *But mum, not a Penny I'll secure you.*

But it's time to think of parting, for it's late : And besides, you know it's excessive Cold ; and that our Consort of vocal and Instrumental Musick has lasted long ; longer than any that has been known in *Salisbury-Court* for these Seven Years last past.

~~Now~~ pray Sir, Excuse my freedom, and attribute the Exorbitancy of my Pen, to that pleasant motion which the very thoughts of Melodious Musick put upon my juvenile Blood. And as to this trouble, I question not, but you'l be so just as to place it to your own Account, because your excess of Reverence for Ecclesiastical Musick, and your earnest Request to me for my Sentiments about it, drew it upon your self; and I hope you'l Love me never the less, because I part abruptly, and conclude without Ceremony,

Nov. ult. 99.

SIR,

*Your's Affectionately to serve you without
the Accent of Organs.*

such as may be now possessed in Orlane, will be given in a
 letter from Mr. Newte, his son, Mr. Newte, will be sent
 to you to inspect, and know who has the best
 instrument of the three. If you have any
 objection to the price, you may pay him
 by instalments, or otherwise, as you please.
 You will be pleased to let me know
 when you will be ready to receive
 the instrument, and I will
 forward it to you as soon as
 possible. I hope you will be
 satisfied with it, and if you
 are not, you may return it
 and get your money back.
 I hope you will be
 pleased with the
 instrument, and if you
 are not, you may return it
 and get your money back.

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A Letter to a Friend in the Country, concerning the Use of Instrumental Musick in the Worship of God: In Answer to Mr. Newte's Sermon Preach'd at Tiverton in Devon, on the Occasion of an Organ being Erected in that Parish-Church. Printed for A. Baldwin, at the Oxford-Arms in Warwick-Lane, 1698.

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